الْأَصْلُ الْمُصَفّٰى فِيْ عَقَائِدِ أَرْبَابِ سُنَّةِ الْمُصْطَفٰى



Al Asl'ul Musaffa

Al Ma'aroof : Aqaid E Ahle Sunnat

Written By :

Noorul Aarifeen, Qudwatus Salikeen, Sayyedus Sa'adaat, Tajdar e Marehra, Hazrat

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HALAAT E MUSANNIF

- *Wiladat Sharif: Sayyiduna Abul Hussain Ahmed E Noori 19 Shawwal-ul-Mukarram San 1255 Hijri, Mutabiq 26 December San 1839 E., Beroz Panj Shamba (Jumeraat) Marehra Sharif mein hui.*
- *Walid-e-Majid: Aapke Walid-e-Majid ka naam-e-naami Hazrat Sayyid Shah Zahoor Hasan Rahmatullahi Alaih.*
- *Khandani Halaat: Aap Sa'ad at-e-Husaini Zaidi Wasti bilgram, Walid-e-Majid ke janib se hain. Neez Walida Majida Hazrat Sayyid Mohammad Sughra Bilgrami Rahmatullahi Alaihi ki beeswi pusht mein hain.*
- *Taleem-o-Tarbiyat: Aapki umar sharif jab dhaai saal ki hui to walid-e-majid ka wisaal ho gaya, is liye aapki taleem-o-tarbiyat ki tamam tar zimmedari jadd-e-amjad Hazrat Sayyid Shah Ale Rasool Marehravi Rahmatullahi Ta'aala Alaih ki aaghosh-e-tarbiyat mein hui.*
- **Note: Hazrat Sayyid Shah Ale Rasool Rahmatullahi Alaih, Mujaddid-e-Azam, Aala Hazrat Imam Ahmed Raza Khan Rahmatullahi Alaih ke Peer-o-Murshid hain.**
- *Maktab mein baqaida dakhle ke baad aapne Farsi, Arabi, Fiqh, Tafseer, Hadees, Lughat, Mantiq wa deegar uloom o funoon haasil farmaya.*
- *Ustaaz-e-Uloom-e-Batiniya: Aapne jinse Uloom-e-Batini ka iktisab farmaya, unn mein sar-e-fehrist Sheikh-e-Tariqat Huzoor Sayyid Shah Ale Rasool Ahmadi Rahmatullahi Alaih hain aur aapne hi khilafat wa ijazat di. Chunanche raah e ma'arifat ki takmeel ke baad aapko ijazat-e-aam marhamat farmai.*
- *Noori Miyan Sarkar Silsila-e-Aaliya Qadriya Razaviya ke 38 ve Imam wa Sheikh-e-Tariqat hain.*

Noor-e-Jan wa Noor-e-Iman Noor-e-Kabrao Hashr de
Bul Husain-e-Ahmad-e-Noori lika ke waste

- ***Akhlaq-e-Hasna:** Aap haajatmandon se nihayat narmi se kalaam farmate, chhote bachhon ko bakamaale muhabbat wa shafqat paas bulate, sar par haath phairte aur unki baatein sunte, jawanon par inayat aur boodhon ka waqaar farmate aur yahi hidayat apne khuddam ko bhi farmate.*

- ***Aapke shab-o-roz aakhri waqt tak aapki aadat-e-kareema riyazat, saum, khil'at, shab-e-bedari, tahajjud, tilawat wa zikr-o-wazaif ki pabandi rahi. Aapki bachpan ki ibaadat wa riyazat dekhkar aapki dadi sahiba ghabra jaati aur aisi mushakkat bhari riyazat se rokna chahti, to aapke jad-e-amjad farmate ke rehne do, inko aisho-araam se kya kaam? Yeh kuch aur hi hain aur inko kuch aur hi hona hai. Yeh Aqtabe Sab'aa yani saat Qutub mein se ek Qutub hain, jinki basharat Hazrat Shah Boo Ali Qalandar Panipati aur Hazrat Shah Badi'uddin Qutub Madar Radhiyallahu Ta'ala Anhuma ne di hai aur yahi is silsila-e-basharat ke khatim hain. (Irfan-e-Raza, Safha 485)***

- ***Tasaneefaat:***
- ***Aapki kayi tasneefat hai jo Ishq E Mustafa se dil ko muzayyan kar deti hai, jinka zikr ijmalan yaha mumkin nahi isiliye aapki jaleel o qadr tasaanif mein se aik gohar e naayab Risala jo aapke zer e Muta'ala hai (Al Aslul Musaffa fi Aqaidi Arbabi Sanatil Mustafa) ka zikr e khayr kar rahe hai jis mein Imaan afroz nuqaat maujood hai.***

- ***Khulfa E Kiram mein aapke kayi khulfa huye jin mein 68 khas hai hum yaha sirf 2 Jaleel o Qadr Khulfa ka zikr kar rahe hai,***

1. ***Aala Hazrat Imam Ahmed Raza Khan Alayhir Rahmah***
2. ***Mufti E Aazam AllamaMustafa Raza Khan Alayhir Rahmah***

Allah Ta'aala ki touzeeh wa tanzeeh

Allah Tabarak wa Ta'aala ek hai, uska koi shareek nahi. Nirala hai, uska koi misl nahi, ek hai magar na woh ek jo ginati mein aaye, na woh ek jo do se kam thahraya jaaye. Ginti shumaar aur gine jaane waale, sab uske banaye hue hain. Jab ginati na thi, woh tab bhi ek hi tha. Sab aibon aur nakaarah baaton se paak hai jo uski badayi ko zeb nahi deti. Sab uski makhlooq aur woh kisi ka makhlooq nahi, sab uske mohtaaj aur woh kisi ka mohtaaj nahi. Maa baap, joru, betay aur betiyan tamaam rishton se paak hai, doosra koi uske jod ka nahi. Hamesha tha aur hamesha rahega. Aur jaisa jab tha waisa hi ab hai aur jaisa ab hai waisa hi rahega.

Na woh badle, na ghate, na badhe. Na zamana us par guzre, na makaan usay ghere, hum par kuch zamana guzar gaya, kuch aane wala hai, uske nazdeek sab barabar hai. Woh zamane mein nahi magar har zamane ke saath hai. Na woh jauhar hai, na 'araz, na jism hai, na badan, na lamba na chora, na farba na laagar, na uske liye shakl na soorat Na haal na kaifiyat, ke koi keh sake kyun kar hai, kaisa hai, kis wajah kis rang ka hai. Na miqdaar na kamiyat ke is qadar tha ya itna hai, na had wa intiha ke yahan se shuru hua ya is jagah khatam hua, na taraf wa jehat ke aage hai ya peeche, dahine hai ya baaye, sar ki jaanib hai ya neeche. Na woh kisi cheez se murakkab, na usmein tukde ya kismein niklein, na woh kisi cheez mein dar aaye, na usmein koi cheez dar aaye, na woh kisi cheez se milkar ek ho jaye na koi cheez uske mushabeh, na zid, na madadgaar, na mukhalif na yaar, sab uske qabza wa qudrat mein hain aur woh kisi ke qaboo mein nahi. Na uski zaat aqal mein aa sake, na koi nai baat uss mein paida ho.

Alam sab naya bana hai, pehle kuch na tha. Agar woh Arsh par mutamkin hai to jab Arsh na tha kahan tha, agar usmein zamaan wa makaan wa jehat wa masafat wa kaif wa kam ko guzar hai to yeh cheezein na theen woh kyun kar tha, jaisa jab in sab umoor se paak tha ab bhi paak hai. Woh tamam jahan se nirala hai aur apne nirale pan mein sab cheezon se nazdeek aur bande ki shehrage gardan se zyada qareeb, na woh qurb jismein masafat ko dakhal ho, woh sab cheezon ko ghere hue hai, na aisa gherna ke woh ashya uske andar hon aur Allah unke bahar, balke woh gherna jo aql mein nahi aata woh ola ashen azeem par fauqriyat wala, na woh fauqiyat jiske

sabab Arsh ke paas ho aur zameen se door, balke uske huzoor Arsh, zameen, ooncha, neecha, agla, pichla sab aik sa paas.

Woh sabse nirala paak hai, woh bari paaki wala badshah hai, be-wazir khallaq hai, be-nazir zinda hai, be-fana qadir hai, be-izz n use oongh aaye na neend. Arsh, kursi, aasman, zameen sab ko thaame hue hai, na woh thaamna jo aql mein aaye. Na dene se uska mulk ghate, na rokne se barhe. Agar zarra zarra, patta patta alam ka aik aan mein apni tamaam muradein jahan tak unka gumaan pohanche, usse talab karein aur woh sab muradein bar laaye aur unse karoron karor hisse zyada ata kare, uske khazane mein aik zarra kam na ho aur kisi ko kuch na de to aik shamma barh na jaaye, kisi ki itaat ki usse parwaah na maasiyat se nuqsaan, emaan wa ibadat par apne fazl se sawab dega aur us par koi kaam wajib nahi hota. Kufr wa maasiyat par azaab karega aur woh kisi par zulm nahi karta, uske amal ko bandon ke amal par qiyaas nahi kar sakte ke bandon se zulm mutasawwar hai aur usse har giz maqool nahi ke zulm to woh hai ke gair ke milk mein beja tasarruf kiya jaaye aur Allah jo kuch kare apne milk mein karta hai, doosra kisi cheez ka maalik ho hi nahi sakta.

Ita'at par raazi hota hai aur ma'asiyat par ghazab farmaata hai. Na woh raza wa ghazab jise hum raza wa ghazab samajhte hain ke koi kaifiyat taza paida ho jo pehle na thi, ya raza mein koi aaraam wa lazzat ya ghazab mein kuch takleef wa hararat nikle. Alam apne ikhtiyar se banaya, chahta to na banata aur us na banane se uski khudai mein kuch nuqsaan na aata. Use kuch banane se faida tha na be banaye nuqsaan, ab jo banaya to Ita'at par raazi hota hai aur ma'asiyat par ghazab farmaata hai. Na woh raza wa ghazab jise hum raza wa ghazab samajhte hain ke koi kaifiyat taza paida ho jo pehle na thi, ya raza mein koi aaraam wa lazzat ya ghazab mein kuch takleef wa hararat nikle. Alam apne ikhtiyar se banaya, chahta to na banata aur us na banane se uski khudai mein kuch nuqsaan na aata. Use kuch banane se faida tha na be banaye nuqsaan, ab jo banaya to...

Allah Ta'aala KI Sifatein

Pehli SIfat :- Allah Ta'aala jis tarah tamaam aibon aur kam miqdaar baaton se jo uski badaai ke laayak nahin, paak hai. Yoon hi saari khoobiyon aur nafees kamaalon se jo uski buzurgi ke sajawar hai, mausuf hai aur jaise woh hamesha se hai aur hamesha rahega, yoon hi uski sifatein bhi hamesha se hain aur hamesha rahengi aur unn mein bhi kami, ziyadti, taghayyur, tabaddul ko raah nahin, na unn mein koyi nai baat paida ho, na woh kisi ki banayi hui, na woh Khuda ki ain, na Khuda se kabhi juda ho sake, na aql wa gumaan mein samaaye, na makhluq ki sifat se munasibat rakhein, jaise woh paak hai yoon hi uski sifat bhi sab nuqsaan wa aib se paak hain. Inn mein se ek sifat hayaat hai ke Allah Ta'aala hamesha se zinda hai aur hamesha zinda rehega, sab log uske zinda kiye huwe hain aur woh aap zinda hai, sabki zindagi fani uski baqi, sabki naaqis, uski kaamil, uski zindagi rooh ya saans par nahin, us par koi kamaal uske ghair par mauqoof nahin, jaise woh aap hi aap maujood hai yoon hi uski sifatein bhi aap hi aap uske liye saabit hain.

Doosri sifat: ilm ki hamara Maalik sab cheezon, kulli, juz'i ki khoob tafseel jaanta hai. Kya woh na jaane jisne banaya, aur wahi hai paak khabardaar. Tahtussura ke neeche se arsh e ula ke ooper tak, koi zarra kisi waqt uske ilm se ghayib nahin, dilo mein jo khatrey guzarte hain un par aagah hai, aalam mein jo kuch hua aur abad tak jo kuch hoga, sabko azal mein jaanta tha aur jaanta hai aur hamesha jaane ga. Na woh behka na bhoola, jahaan na tha phir bana phir fana hoga. Be shumar paida hote hain be shumar Marte hain, pedh phoolte hain murjhaate hain, zarray chamakte hain chhup jaate hain, patte hilte hain tootte hain, girte hain, phir naye nikal aate hain, tarah tarah ki tabdiliyan jahaan mein hoti hain aur uske ilm mein kuch taghayyur nahin. Yahi wajah hai ke woh koi kaam karke pachtane se paak hai, pachtaaye to woh jise pehle se anjaam ka haal na maloom ho, jo aisa gumaan karta hai be-imaan kaafir hai.

Teesri sifat: Qudrat, ke woh har cheez mumkin par qadir hai, jo chahe kar sakta hai, uski qudrat kisi aala aur hathyaar par mauqoof nahin, tamaam karkhana jahaan ka ek zarra sa jalwa uski qudrat ka hai, ek ishaare mein sab bana diya phir ek dam mein mita dega, phir ek dam mein sab maujood kar dega aur yeh kaam us par kuch dushwaar nahin guzarte, na woh kabhi thakta hai. Apni qudrat se aag mein garmi rakhi paani mein sardi, aankh ko dekhna sikhaya kaan ko sun'na, woh chahe to paani se jala de aur aag se pyaas bujha de, aankhein sunne lagein kaan baatein karein.

Chauthi sifat: Irada ke aalam mein jo kuch hua aur jo kuch hota hai aur jo hoga be uske irada ke nahin. Irada uski sifat e qadeem hai, uski zaat se qayam, magar ta'alluq uska in cheezon ke saath waqt waqt par hota hai, jis cheez se woh irada-e-qadeem muta'alliq hua, maujood ho gayi, jo chaaha woh hua, jo na chaaha na hua. Aalam ka chhota bada, bhala bura, kam zyada, nafa wa nuqsan, kufr wa imaan, taa'at wa isyaan jo kuch hota hai sab uske irade se hota hai. Khayaal karo jahaan mein ek aan mein kis qadar kaam hotay hain, kis qadar

pattiyan hilti hain, kitni hawaaein chalti hain, jandar saansein lete hain, palken jhapakti hain, nabzein jumbish karti hain, chalne walon ke paaon, kaam karne walon ke haath, dekhne walon ki nigahein harkat karti hain, inn mein se kisi kaam ka shumaar Khuda ke siwa koi nahin karta, phir un sab kaamon par ek ek karke yahi hukm deta hai, ek kaam use doosre kaam se gafil nahin karta. Aadmi, farishte, jinn, balki saara jahaan ikattha ho kar ek zarre ko jumbish dena chahe aur uska irada na ho, hargiz hila na sake. Aur uska irada is ma'na ka nahin ke kisi cheez ki taraf ragbat wa khwaahish paida ho, balki woh uski ek sifat hai jiske ta'alluq se cheezen adam se wujood mein aati hain.

Paanchvi sifat: Sama' yani sun'na ke aalam mein ek waqt mein farishton, aadmiyon, jinnon, janwaron ki mukhtalif awaazein rang rang ki Boliyan hoti hain, patte khadkhadate hain, lohay, pathar, bartan khadakte hain, tarah tarah baaje bajte hain, ghodon ki sumon, aadmiyon, janwaron ke paon se halchal paida hoti hai, likhne mein qalamon, kholne band karne mein darwazon se awaaz nikalti hai, woh ek aan mein in sab sadaon ko alag alag sunta hai aur ek ka sun'na use doosri ke sun'ne se nahin rokta.

Chhati sifat: Basar yani dekhna ke kaisi hi bareek cheez, kaisi hi taareek jagah mein ho, use waisa hi dekh raha hai jaise pahaadon ko aaftab ki roshni mein. Maujoodaat-e-aalam uske dekhne mein ek doosre ki aadh nahin ho sakte, siyaah choonti jo andheri raat mein hazaron zulmaton mein pahaadon ki koh mein, ya dariyaon ki teh mein aahista chalti hai, use dekh raha hai aur uski halchal sun raha hai aur apne dekhne sun'ne mein aankh, dheley, putli, nigah, kaan, sooraakh wagairah tamaam aalaat se paak hai. Woh aankh ke baghair dekhta hai aur be kaan sunta hai jaise be dil ke jaanta hai aur be panja ungliyon ke kaam karta hai. Quran-o-Hadees mein jo yad, ayn, wajah, saaq wagairah Khuda ke liye waarid huyi woh sab uski sifatein hain, hum unki kunh nahin jaante. Jism se paak hai aur

aur mushabihat-e-makhlooq se juda.

Saatvi sifat: Kalaam ke woh bhi sifat-e-qadeem hai, uski zaat se qayam aur aala zabaan wa dahaan se munazzah, na wahan awaaz hai ke na sirf zabaan rokne ya lab band karne se khatam ho jaye, ya Alhamd, Ameen, Alif pehle keh le jab Laam par pohnchne paye, balki jaise woh aql mein nahin aata uska koi wasf bhi khayaal mein nahin samaata, isi liye use kisi waqt khaamosh nahin rakh sakte, na uske kalaam mein mazi, haal, istiqbaal nikalay ke wahan zamane ko to dakhal hi nahin. Musa Alaihissalam ne jo uska kalaam suna woh yahi kalaam tha jo zabaan wa harf wa awaaz wa taqdeem wa takheer se paak hai. Quran-e-Majeed zabano se padha jaata hai, dilo mein yaad rakha jaata hai, kaaghazon mein likha jaata hai, ba wujood iske, woh jo uska kalaam qadeem hai, uski zaat se qayam aur usse juda nahin ho sakta aur usse chhoot kar dil ya warq ya zabaan mein nahin aa sakta. Yeh mas'ala bhi aisa nahin ke aql mein aa sake ya iski sharah koi tehreer mein la sake. Jis qadar bata diya gaya us par imaan lana chahiye.

Allah Ta'aala ne bande banaye aur apne fazl wa adl se unki do qismein kar di. Ek mutthi li ke yeh Jannat mein hai aur mujhe kuch parwah nahi, doosri mutthi li ke yeh Dozakh mein hai aur mujhe kuch parwah nahi. Jo kiya haq kiya. Malik-o-Mukhtar se koi kya pooche, kyun kiya, kaise kiya, kis liye kiya. Aalam mein jo kuch hua aur abad tak hoga sab usne apne Ilm ke mutabiq likh diya tha. Bhalaai burai Usne sab uske iraade se hoti hai, magar woh bhalaai par raazi aur burai se naaraaz. Agar uska iraada ita'at hi ka hota aur yeh na chahta ke koi kufr ya gunaah kare to kya zabardasti uski nafarmani kar sakta tha? Raha yeh ke phir nafarmani par azaab kyun karta hai?

Uska mukhtasar jawab yeh hai ke Khuda ne tujhe is tarah banaya jaisa usne chaha, ya waisa jaisa tu chahta tha. Zaroor kahega ke mera kya dakhal tha, waisa hi banaya jaisa usne chaha. Jab yeh hai to phir tujh se kaam waise hi lega jaise woh chahega aur tere saath

wahi karega jo woh chahega, tujhe usme bhi kuch dakhal nahi. Woh jis tarah bandon ka Khaliq hai, yun hi unke kaam bhi usi ki makhlooq hain. Wahi raah dikhaye, wahi gumraah kare, gumraah par uski gumraahi mein aitraz hai aur Allah par kuch aitraz nahi. Bande tere majboor bhi nahi, balki ek tarah ka ikhtiyar usi ka diya hua hai jis se neki badi karte aur sawaab wa azaab paate hain. Itna humein khoob maloom hai ke hum mein aur patthar mein farq zaahir hai. Is masle mein behas karne se Rasoolullah Sallallahu Ta'aala Alaihi Wasallam ne mana farmaya. Imaan apna durust kare aur jo Shara'a ne bataya maane.

Allah Ta'aala ki Kitaabe

Allah Ta'aala ne apne bandon ko raah dikhane ke liye khaas maqboolon par apna kalaam utaara. Un mein se "Tauret" Musa Alaihissalam par, "Zuboor" Dawood Alaihissalam par, "Injeel" Isa Alaihissalam par, "Qur'an" Muhammad Sallallahu Alayhis Wasallam par. Jo kuch usne farmaya sab haq hai. Uske kalaam mein hum apni aql ko dakhal nahi dete. Jis qadr samajh mein aata hai, use samajh kar maante hain aur jo faham se waraa hai, use be chuno chira haq jaante hain. Magar Tauret wa Injeel mein Yahood-o-Nasara ne Bahut tehreefe kar di, ja bajaa ghata badha diya aur Qur'aan-e-Majeed ka Allah nigehbaan, koi uska ek nuqta nahin badal sakta.

Qur'aan mein Arsh wa Aasman, Jinn wa Shaitaan, Naar wa Jinaan (Dozakh o Jannat) wagairah jin jin cheezon ka zikr hai hum unhein usi ma'na par rakhte hain jo zaahir aur ahle Islam mein mashhoor hain, unmein phair phaar aur banawat karna aur Aasman ko ba-ma'na bulandi, Shaitaan ko ba-ma'na quwwat-e-badi, Dozakh wa Jannat ko ba-ma'na alam wa lazzat lena kufr hai. Isi tarah jo tafsirein Qur'aan ki Rasoolullah Sallallahu Alayhi Wasallam aur unke As'haab se manqool hui, hum unhi ka aitibaar karte hain, apni taraf se aayaton ke ma'na badalna haraam samajhte hain. Humara kalaam jaise humare irade se hota hai, Allah ka kalaam uske irada ya Uske

kisi aur ke banane se paida nahin hota, woh toh uski zaati sifat-e-qadeem hai.

Allah Ta'aala ke farishte

Farishte Khuda ki makhlooq hain noor se banaye hue, na mard hain na aurat, unki paidaish bas Khuda ke hukm se hai, na khate hain na peete, unki ghiza Khuda ki yaad hai. Yeh sab masoom hain, Allah ki nafrmani inse nahi ho sakti, na woh kaam karne mein thakein. Allah ne unhein tarah tarah ke kaamon par muqarrar kiya hai bagair iske ke Khuda ko inse kaam lene ki koi haajat ho. Un mein chaar farishte bohot muqarrab hain:

1. Jibraeel Alaihissalam :- jo paighambaron par wahi late hain aur fatah wa shikast unke supurd hai.

2. Mikaail Alaihissalam :- jo rizq baantne par muqarrar hain.

3. Israfeel Alaihissalam :- jo roz-e-qiyamat soor phoonkenge.

4. Izraeel Alaihissalam :- jo bandon ki jaane qabz karte hain. Paighambaron ke baad unke rutbe ko koi nahi pahuchta.

Inke siwa aur beshumar malaika hain jinki ginti Khuda hi jaane. Kiraaman Kaatibeen aadmiyon ke saath hain neki-badi likhne ko, aur kuch farishte hain balaon se bachane ko jab tak Khuda ka hukm rahe. Munkar Nakeer qabr mein sawaal karne ke liye hain. Rizwan jannat ke khaazin aur Maalik dozakh ke daroga hain. Sab farishton par imaan lana aur unki tazeem wa tauqeer karna farz hai aur unki janaab mein gustakhi kufr hai. Jaise baaz log Hazrat Izraeel Alaihissalam ko bura kehne lagte hain ya baaz mein baqi Hazrat Jibraeel Alaihissalam se imamoon ka ya Maula Ali ka rutba Badhaate hain aur Jibraeel ko unka shagird batate hain ya Zulfiqar ki tareef mein kehte hain isse Jibraeel ke par kat gaye, yeh sab baatein shaitanat wa gumrahi ki hain. Allah bachaaye.

Allah Ta'aala ke Paigambar

Allah Ta'aala ne apne bandon ki hidayat ke liye apne pyare bandon ko chuna aur apna Nabi wa Rasool kiya. Unhein Khuda ka hukm wahi ke zariye pahuchta aur woh bandon ko pahuchate. Yeh martaba kisi ko kasab wa riyazat se na mila, Khuda ki den thi jise chaha diya. Phir unmein baaz aise hue jin par Allah ki kitaabein bhi uteri, woh Rasool kehlaaye. Ambiya ki ginti muayyan karna na chahiye, yun kahe ke hum Khuda ke sab Nabiyon par imaan laaye.

Paighambar sab masoom hote hain, Allah ne unki paak tabee'aton, suthri teenaton mein aisa maadda rakha hai ke gunah unke paas hoke nahi nikalta aur shaitaan ka hargiz unpar kaabu nahi chalta. Aur unki ismat farishton ki ismat se behtar hai, kyunki farishte to Khuda ki farmabardari mein majboor hain, unmein gunah ki taaqat hi nahi, aur Ambiya chahte to gunah kar sakte, magar unke dil Khuda ki yaad mein aise doob gaye ke gunah ka khayal bhi nahi guzarta. Ambiya wa Malaika ke siwa jahan mein aur koi masoom nahi, na Sahaba, na Ahle Bait, na Awliya, na koi Agarche Allah ki inayat baaz bandon par rehti hai ke woh gunah nahi karte aur woh shaitaan ki taraf se khoob hoshiyar rehte hain, magar ismat jiska naam hai woh nau'e bashar mein Ambiya hi ke liye khaas hai. Woh sab chhote bade gunahon se paak hain aur shari'at ke pahunchane mein unpar bhool chook bhi rawa nahi.

Woh sab Allah ke nihayat mahboob wa maqbool bande hain, koi makhlooq Khuda ki yahaan tak ke muqarrab farishte bhi unke darje ko nahi pahuchte. Allah se jo nazdiki aur uski bargah mein jo izzat paighambaron ko hai kisi ko nahi. Aur jis qadar Khuda ko pyare hain koi nahi. Phir jo koi kisi Wali ya Sahabi ya Imam ko Paighambaron se behtar bataye, kafir hai. Kisi Paighambar ki shaan mein adna gustakhi kufr hai. Jo kuch woh Khuda ke paas se laaye sab haq hai, hum sab par imaan laaye.

Sabse pehle Nabi Adam Alaihissalam hue jo aadmiyon ke baap hain. Aur sabse pichhle hamare Nabi Muhammad Sallallahu Ta'aala Alaihi Wasallam jo sab Ambiya ke Sardar hain. Hamare Huzoor ke baad Hazrat Ibrahim Alaihissalam ka martaba sabse bada hai, inke baad Nuh, Musa, aur Isa Alaihimussalam, ke yeh paanchon Hazraat Ulul Azm kehlate hain. Inke siwa Idrees, Lut, Ismail, Ishaq, Yaqub, Yusuf, Hud, Harun, Sulaiman, Dawood, Zakariya, Yahya, Shoaib, Wal Yas'a, Zul Kifl, Saleh, Yunus, Ilyas, Ayyub Alaihimussalam wagairahum. Lakh se kai hazaar zyada Paighambar hue, aurat koi Paighambar na hui, na jinnon mein Nabi hua. Nubuwwat maut ke baad chhin nahi jaati, woh sab ab bhi Nabi hain jaise jab the. Woh bas ek aan ko marte hain phir unki roohen badan mein laut aati hain aur jaise duniya mein zinda the usse behtar zindagi paate hain, apni qabron mein namazen padhte hain, rizq diye jate hain. Zameen par unka badan khana haram hai. Allah ne unhein ikhtiyar diya hai ke qabron se nikal kar jahan chahte hain jaate hain, aalam mein tasarruf farmaate hain.

Qur'an-e-Majeed mein shaheedon ko zinda bataya aur unhein murda kehne se mana farmaaya, phir unse aur Paighambaron se kya nisbat, Paighambaron ki zindagi unse bhi behtar hai. Allah Ta'ala ne Isa Alaihissalam ko kunwari aurat suthri Batool Maryam ke pait se bin baap ke paida kiya. Woh aur ambiya ki tarah Allah ke bande aur uske Rasool hain. Allah ne unhein zinda aasman par utha liya, na woh qatal hue na suli di gayi. Qayamat ke kareeb utrenge aur hamare Nabi ki ummat mein dakhil hoke unke deen ko rivaaj denge. Allah ke be shumaar darood uske sab Paighambaron par.

Hamare Nabi

(Hazrat Muhammad Salllahu Alaihi Wasallam)

Hamare Nabi Muhammad Sallallahu Alaihi Wasallam ka noor tamaam jahaan se pehle bana aur sab Ambiya ke baad zuhoor hua. Huzoor ke baad duniya ke parde par Khuda ki makhlooq mein kahin koi Nabi nahi ho sakta. Allah Ta'aala ne unhein Khatam-un-Nabiyyin

farmaaya, aur iske yahi ma'ana hain ke sab Nabi ke pichhle. Jo iska inkaar kare aur Khatam-un-Nabiyyin ke ma'ana badle, beshak kaafir hai.

Agle Paighambar apni apni qaum ki taraf bheje jaate, hamare Maula tamaam makhlooq-e-Khuda ke Nabi hue. Agli pichhli, mari jeeti, ibtida-e-makhlooqat se Qayamat tak, sab Ko Huzoor ki Nubuwwat shamil, yahan tak ke Ambiya bhi unki ummat mein dakhil. Paighambaron ko Khuda ne isi iqrar par Nubuwwat di ke agar tum Ahmad ka zamana pao to uski madad karna aur us par imaan lana. Sab Paighambar apni ummaton ko hamare Nabi ke aane ki basharat dete rahe aur unki khoobiyan bayan karte, aur apni majlison mein unki yaad se zeenat badhate, aur use Raza-e-Khuda ka sabab jaante.

Allah ke khazanah-e-qudrat mein jis qadr khoobiyan theen, sab hamare Nabi ko ata hueen. Tamaam Ambiya wa Malaika par buzurgi mili, koi unke rutbe tak nahin pahunch sakta. Unka humsar jahan mein hua na ho. Jo kahe ke aalam mein koi Paighambar ya Farishta martabe mein unse behtar ya unke barabar tha, hai ya hoga, kafir-e-mutlaq hai. Jitne kamal sab Paighambaron ko mile, woh sab aur unse hazaron hissa zyada hamare Nabi ko ata hue. Hamare Nabi ke barabar Khuda ko koi pyara nahin. Unhi ke liye jahan ko banaya aur duniya wa aakhirat ka karkhana phailaya. Woh na hote to kuch bhi na hota, aur unki yaad wahi aynehi Khuda ki yaad hai. Jo unki yaad se munh phere, jahannam mein jaye. Musalmanon ko unka zikr sunana ibaadat aur dono jahan ki sa'adat hai.

Me'raj ko usi jism ke saath gaye, aasmanon ki sair ki, jannat wa Dozakh mulahiza farmaaye, saaton aasmanon se pare tashreef le gaye, yahan tak ke wahan pahuche jahan kisi Nabi ya Farishte ki rasai nahi. Deedaar-e-Khuda aankhon se dekha, Kalaam-e-Ilahi khud suna, beech mein koi payami na tha. Be-shumaar ne'maton se Khuda ne nawaza. Thodi der mein daulat-khane ko wapas aaye aur hazarha baras ki raah qat'a kar aaye.

Aur unhein martaba-e-shafa’at isi sabab se mila ke Khuda ke yahan unki izzat sabse badi hai aur woh sabse zyada Khuda ko pyare hain, iska munkir pakka bad-deen hai. Jo koi unki shaan mein adna gustakhi kare ya tahqeer ki nigah se Unke naakhunon ko badha hua ya kapdon ko maila bataye, fauran imaan jata rahe. Unki izzat Khuda ki bargah mein bila shubah aisi hai jaise badshah ke darbar mein Wazir-e-Azam ki hoti hai. Usse ghatakar jo chaprasi ya khansamaan ya kisi aur neeche mansab se nisbat de, apne imaan se haath dho baithe. Unki Shari'at sab shari'aton aur unki ummat sab ummaton se behtar hai. Agli sab shari'atein unki Shar'a ne mansookh kar di, yaani unka hukm khatam ho gaya aur ab yeh Shari'at jari hui jo Qiyamat tak rahegi.

Imaan ke yeh ma'ana hai ke unhein apni jaan aur maa-baap aur aulaad se zyada chahe. Agar zabaan se kalma padhta hai aur namaz wa roza khoob baja lata hai aur hamare pyare Nabi se muhabbat nahi rakhta, beshak kafir hai.

Allah ne unke haath par mo'jize zahir farmae, chaand unke ishare se do tukde ho gaya aur uska shaqq hona unhi ka mo'jiza tha. Usme kalam karne wala sareeh behka hua hai. Allah ne unhein zahir aur chhupi baaton par ittela di, aalam mein jo kuch hua aur jo hone wala hai sab bata diya. Unhein apni bargah ka poora naib wa mukhtaar kiya, saare jahaan mein unka hukm jari. Khuda ke Farishte unke tabe' farmaan, duniya wa deen mein jo jise milta hai unki Sarkar se milta hai. Khazanon ka malik Khuda aur uske hukm se baantne wale Mustafa (Sallallahu Ta'aala Alaihi Wasallam). Aap jo chahte hain, Khuda wahi chahta hai, ki yeh wahi chaahte hain jo Khuda chahta hai. Unki maut bas qasam khane ko thi, hamari nigahon se chhup gaye. Qabr Sharif mein agli zindagi se behtar zinda hain. Hamara durood o salaam unhein pahuncha hai, aur woh jawab dete hain. Hamare a'amaal unke huzoor pesh kiye jaate hain, woh nekion par khush hote hain aur buraiyon par istighfaar farmaate hain.

Jo unhein murda samjhe, us badbakht ka dil murda hai. Jo kahe ke woh mar kar mitti mein mil gaye, woh mardood dozakh ka kunda hai. Unhein mushkilon mein pukarna aur unse madad maangna beshak jaiz hai. Unke waseele ke bagair koi ne'mat nahi milti. Allah Ta'ala ne unhein yeh bhi taqat di hai ke jo unse madad maange uski madad karein aur jo unhein aafat mein pukare, uski museebat taal dein aur hum jo unhein yahan se pukarte hain to ajab nahi ke Farishte hamari arz un tak pahuncha dein jaise durood o salaam pahunchaate hain, ya Huzoor khud sun lein jaise paanch sau baras ki raah se aasman ke darwaza khulne ki Awaaz sun li aur Farishton ke bojh se jo aasman chir chirata hai, uski awaaz sunte hain. Isi tarah unke sadqe mein ummat ke baaz Auliya ko bhi yeh mansab mila, khusoosan Hazrat Maula Ali aur Hazrat Ghouse Azam Razi Allahu Ta'aala Anhuma.

Magar madad yun samajh kar maange ke Mustaqil Hajaat ka Rawa Karne Wala ek Allah hai, jiska koi shareek nahi. Maalik wahi hai aur yeh uske pyare, uske hukm se baantne wale, uski sarkar ke mukhtaar bande hain. Unhein Khuda ne qudrat di aur apni rehmat ke khazanon par dastaras bakhshi. Yeh apni taraf se ek zarra lene dene ki taqat nahi rakhte. Mein haqeeqat mein Khuda se maangta hoon aur inhein beech mein waseela karta hoon aur jo kahin yeh khayal kiya ke kisi makhlooq ko apni zaat se ek shamma qudrat hai, usi waqt imaan jata rahega. Nabi ho ya Wali, sab Allah ke bande aur uske mohtaaj, wahi jaante hain jo Khuda bata de aur wahi kar sakte hain jo Khuda kara de. Usne apne fazl se inhein bade bade ilm aur bhaari bhaari qudratein di. Woh bande hain magar Maalik ke pyare, aur aadmi hain magar na hum jaise.

Phir unmein Rasoolullah Sallallahu Ta'aala Alaihi Wasallam ki shaan to kehna hi kya hai, Khuda ke baad unki azmat hai. Goya woh Zaat-e-Pak bilkul Zaat-e-Ilahi ka aaina hai. Unke Roza-e-Pak ki Ziyarat do jahan ki sa'aadat aur apne taee usse mahroom rakhna kaamil imaan-daar ka kaam nahi. Musalman ko usmein zarur ehtimam chahiye aur khaas is niyyat se ke Huzoor ke Roza-e-Pak ki ziyarat karenge,

Madina Shareef ko hazaron manzil se safar karna beshak jaiz aur be-had barkaton ka mojib hai. Isi tarah mazaraat-e-Auliya ke liye bhi safar rakha gaya hai. Rasoolullah Sallallahu Ta'aala Alaihi Wasallam ke sabab unki aulaad aur unke deen ke ulama aur unke sheher Makkah wa Madina ki bhi ta'zeem farz hai. Wahan ke rehne walon ko Huzoor ka hamsaya jaan kar badi tauqeer kare. Isi tarah jo cheez Huzoor ki taraf mansoob ho, Mo-e-Sharif, Jubbah Sharif, Qadam Sharif ya jo kuch ho, uski ta'zeem musalmanon par zaroori hai. Aur yeh khayalat dil mein lana ke in cheezon ka asli hona humein kaise maaloom ho, shaitani khayal hai. Agar asl mein woh cheez Rasoolullah Sallallahu Ta'ala Alaihi Wasallam ki hui aur tumne ta'zeem na ki, to bade gunaahgaar hue. Aur agar na hui, to tum apni Niyyat par sawab paoge. Haan, jo koi tasveer Huzoor ki bataye, to uski ziyarat na chahiye, ke wahan na ta'zeem karte ban padegi, na be-ta'zeemi. Aur dil ko yun samjha le ke agar yeh tasveer sahi nahi, to dekhne ki kya zarurat, aur agar sahi hai, to dekhne ke qabil aankhein kahan se laun.

Allah duniya wa aakhirat mein unke deedaar se mahroom na kare. Ameen.

Huzoor ﷺ ke Aal o Ashaab

Paighambaron ke baad Rasoolullah Sallallahu Ta'aala Alaihi Wasallam ke Sahaba ka darja hai. Ummat ka koi Wali, kaise hi bade rutbe ka ho, kisi Sahabi ke martabe ko nahi pohnchta. Khuda ki dargah mein jo nazdeeki aur izzat unhein haasil hai, ummat mein doosre ko nahi. Un sab ki ta'zeem farz aur unki shaan mein gustakhi gumraahi hai. Unki mahabbat imaan ki alamat hai aur unmein kisi se dil kashida rakhna nifaaq ki nishani. Woh sab ke sab Allah ke bade mahboob aur nihayat nek bande the. Khuda se bade darne wale the. Imaan unke dilon mein pahaadon se zyada mazboot tha. Jo unmein se kisi ko faasiq bataye, aap faasiq, bad deen hai. Ashabe Rasool Sallallahu Ta'aala Alaihi Wasallam kai hazaar upar ek lakh the, unmein se hain Abu Bakr Siddiq, Huzoor ke yaare gaar aur bade jaan nisaar, unki beti

Phir jo aisi tohmat se apni zabaan gandi kare woh kaafir hai. Huzoor ki sab bibiyan Musalmanon ki maaein hain. [Some para missing]

Sahaba ki Shakar Ranjiya

Sahaba Ridwanullahi Ta'aala Alayhim Ajmaiin ki aapas mein jo baaz shakar-ranjiyan ho gayi, jaise Hazrat Maula Ali se Janab Ameer Muawiyah lade ya Hazrat Bibi Ayesha aur Hazrat Talha aur Hazrat Zubair ne inse muqabla kiya, yeh sab taraf se faqat deen ki khair-khwahi mein thi. Ek ki nazar mein ranzish ke bawajood ek baat deen ke liye zyada behtar maaloom hui, aur doosre ki rai mein woh baat naa-munasib thahri. Is par jhagra hua.

In waqiat mein beja gaur karna haraam hai. Humara kya muh ke unke muaamle mein dakhal dein, ya Khuda ki panaah, ek ke peechhe doosre ko bura kehne lagein.

Rasooolullah ﷺ farmate Hain ;

"Jo mere Ashab ko bura kahega, us par Khuda aur farishton aur aadmiyon sab ki la'nat. Khuda uska farz qubool kare na nafl."

Ref - {(Musnad e Ibnul Jaad Hadees 2210, Musannaf Ibne Abi Shayba 32419, Fazail Us Sahaba Li Ahmed Ibne Hanbal, Kitaabus Sunnah, Musnad e Imaam Bazaar, Kitaabus Sunnah Li Abu Bakr BIn Khallal, Moajam e Kabeer V.12, Pg. 142, Hadees 12709 & 13588, Moajam e Ausat Hadees 4771 & 7015, KItaabus Shariah (Imam Aajri), Kitaabus Shifa, Tarikh e Baghdad, Fatawa Imam Subuki, Kitaabul Kabair (imam Zahbi)}

Rasooolullah ﷺ ne Irshad farmaya :

"Khuda se daro! Mere Ashab ke haq mein. Unhein nishana na bana lena. Mere baad jo unse mohabbat rakhta hai, woh meri mohabbat ke sabab unse mohabbat rakhta hai, aur jo unse bair rakhta hai, woh mere bais unse bair rakhta hai. Aur jisne unhein sataya, usne mujhe sataya, aur jisne mujhe sataya."

Ref - (Jami at Tirmizi Hadees 3862, Mishkat Shareef Hadees 6014, Musnad E Ahmed Hadees 108, Hilyatul Awliya V.8, Pg. 287, Imam Bayhaqi Hadees 1511, Kitaabul Firdous Bi Masooril Khitaab)

usne Khuda ko sataya aur jisne Khuda ko sataya to Qareeb hai ki Khuda use girifta karein. Aur Musalman se kaise ho sake ke unmein se

phir

kisi ko bura kahe ya uski mohabbat dil mein na rakhe. Haan, itna samajhna zaroor hai ke un sab ladaiiyon mein haq Hazrat Maula Ali ki taraf tha aur doosri taraf wale khata wa ghalti par they, magar na aisi khata jis par unhein bura thehrana rawa ho.

Qur'an Farma Chuka Hai :-

رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ

"Allah unse raazi aur woh Allah se raazi."

(Surah Tawbah : 100)

Bas isi par imaan rakhna chahiye.

Tafzeel ki Tafseel

Sahaba tamaam ummat se afzal hain aur Sahaba mein sabse afzal aur Allah ke nazdeek rutba aur izzat mein sabse zyada aur Khuda se bohot nazdeek Hazrat Abu Bakr Siddiq hain, phir Umar Farooq, phir Usman-e-Ghani, phir Maula Ali Radi Allahu Ta'aala Anhum Aur afzal ke yehi ma'na hain ke auron se rutbe mein bada aur Khuda ke yahan izzato wa jaahat wa sawab wa karamat mein zyada ho. Hum Sunni in baaton mein Hazrat Siddiq-e-Akbar ko Ambiya wa Mursaleen ke baad tamaam jahaan se badhkar maante hain. Shia Hazrat Maula Ali ko. Phir hamara gawaah Qur'an-o-Hadith, unke liye koi gawaah nahi. Magar sab khubiyon aur sab kamalaat mein ek ko doosre par zyadaati nahi.

Aur mansabe wilayat-e-Maula Ali baad e Shaikhain is qadr a'ala aur arfa hai ke be-tawassut unke koi shakhs darja-e-wilayat aur ghausiyat aur qutbiyat wa abdaaliat wagairah ko pahunch nahi sakta hai. Baaz ne'amat Hazrat Maula Ali ko aisi mili ke Siddiq aur Farooq mein na thi, magar Qur'an-o-Hadith se saabit hai ke martaba bada Siddiq wa Farooq ka hai.

Maula Ali khud Farmate Hai :-

Jo Siddiq wa Farooq par mujhe badhaye muftari (tohmat lagane wala) hai, mai usse assi (80) kode maarunga.

Ref;- (Fazail e Sahaba, Hadees No.49, Pg. 34)

Aur isi se ba khubi saabit hua ke aksariyat-e-sawab indAllah aur qurb-e-Rabbul Arbab aur wilayat aur ma'rifat mein bhi Siddiq wa Farooq ka martaba zyada hai, is waaste ke misdaq-e-afzaliat ka mas'ala yaqini, ijma'i hai, bagair iske tasleem ke mumkin nahi hai.

Haan, logon ko daulat-e-wilayat aur irfan baantne aur Khuda tak pahunchane ka mansab Hazrat Maula Ali ke liye kul Sahaba-e-Kiram se zaid hai. Ismein aur juzwi khubiyon mein, Maula Ali zyada hai. Yahi mazmoon Shar'a se sabit aur aisa hi Sufiya-e-Kiram ka aqeeda. Hazrat Bibi Fatima Radi Allahu Ta'aala Anha Jannat ki sab bibiyon ki sardar hain, aur Hazrat Imam Hasan aur Hazrat Imam Husain Jannat ke sab jawano ke sardar hain. Inse sabhi mohabbat rakhne wala Jannati hai aur in se bughz rakhne wala Jahannumi hai. Allah panah de.

Iman, Kufr, Shirk aur Bid'at ki Behas

Iman Rasoolullah Sallalahu Ta'aala Alayhi Wasallam ki tasdeeq ka naam hai aur un sab baton mein jo woh Allah ke paas se laaye aur unka deen se hona aisa sareeh mashhoor ho ke kisi par chhupa na rahe. Aisi baton ko zarooriyaat-e-deen kehte hain, jaise rozah, namaz, hajj, zakat ki farziyat; zina, zulm, jhoot, aur qatl-e-na-haq ki hurmat; Rasoolullah ki badi azmat, Huzoor ke upar khatme-nabuwwat ka aqeeda, Qur'an maujood ka hai, kami ziyadati kalam-e-Ilahi hona. Aur is ke siwa aur bahut aqeede jin ke khilaf ko hum upar kufr likh aaye, isi qism ki baton se inkaar ya unmein shak lane se aadmi kaafir hota hai. Baqi kaisa hi bada gunah ho, Musalman ko imaan se kharij nahi karta. Kaafir hamesha dozakh mein jalenge, kabhi unka azaab kam na ho aur Kabira gunah wale agarche be-tauba mar gaye hon, hamesha na rahenge. Balki Allah chaahe to apni rehmat ya Nabi ki shafa'at se unhe be azaab bakhsh de, ya awwal aag mein daal kar paak kar le, phir Jannat bhej de. Aakhir har Musalman ka behisht mein jana aur phir kabhi us se na nikalna zaroor hai. Allah Ta'ala kufr ko nahi bakhshte, aur uske siwa jo kuch hai, jise chaahe maaf kar de, aur chaahe to chhote bade gunahon par azaab kare.Kisi Kalma Go ko Kaafir Keh

Dene Mein Badi ehtiyat chahiye.

Hum kisi khaas shakhs ka naam lekar laanat nahi karte, kya maaloom shayad khaatima imaan par ho. Haan, yun kehte hain ke sab kaafiron par Allah ki laanat. Ya khaas laanat rakha hai to un par jinka duniya se kaafir jaana yaqeeni hai, jaise Iblees, Fir'aun, Qaroon, Hamaan, Namrood, Abu Jahl, Abu Lahab wagairahum, (La'anahumullah)

Isi liye, theek tahqeeq yeh hai ke Yazeed Paleed par laanat mein sukoot ansab hai aur awla aur aslam hai. Aur yeh hi hai mazhab Imam Abu Hanifa ka. Jo laanat karne ke maanein ya ismein tafreeq karne wale hain, woh bhi daakhil-e-Ahle Sunnat hain. Hum use kaafir kahe na Musalman, itna jaante hain ke had bhar ka khabees, mufsid, bad deen, zaalim tha. Har Musalman ko usse nafrat chahiye, har Musalman apne Musalman hone mein shak na kare, ke shak imaan ke khilaf hai lekin har waqt usse kaampta rahe ke dil Khuda ke haath hai jidhar chahe pher de. Main zaeef aur Iblees sa dushman har waqt ghaat mein, Allah hi imaan ki khair rakhe aur duniya se Musalman uthaye. Aameen.

Ghair-e-Khuda ko Khuda thehrana shirk hai aur yeh kism kufr ki sab kismon se badtar hai, iske siwa aur kisi wajah se aadmi mushrik nahi hota. Deen mein jo baat nai nikaali jaye aur shariat mein uski kisi tarah asl na ho, balke shara ka kaat kare to woh baat bid'at-e-sayyi'ah aur gumrahi wa zalalat hoti hai jaise Rafziyon, Kharijiyon, Wahabiyon ka mazhab. Alam, Taziyah, Ma'tam, Marsiye jis tarah is zamane mein raa'ij hain aur jo aisi na ho usmein koi harj nahi hota jaise Majlis e Milad Sharif wagairah bahay'ate murawwaja Haramain Sharifain wagairah ke.

Qiyaamat wa Aakhirat ka zikr

Rasoolullah Sallallahu Ta'aala Alaihi Wasallam ne jo kuch aainda baaton ki khabrein di, sab haq hain. Unhi mein se hain Qiyamat ki nishaniyan, Dajjal ka fitna, Imam Mehdi ki Khilafat, Isa Alaihissalam ka aasman se utarna, Dajjal ko qatl karna, aalam mein deen ka danka baja

dena, Yaajuj Maajuj ka nikalna, Aftaab ka maghrib se tulu hona, zameen se ek char paaya ka bar aamad hona aur har Musalman ke maathe par asaa se noorani nishan karna, kafiron ki peshani par angushtari ke siyah daagh banana aur iske siwa aur bohot alaamatein aana, phir Soor ka phoonkna, zameen aasman aur unke andar jo makhlooq hai sab ka fana hona, pahadon ka rooi ke galo ki tarah udna, sitaron ka tootna, aasmanon ka phatna, phir jilane (zinda karne) ka Soor phoonkna, sab ka jeena, murdon ka qabr se nikalna, Khuda ke Huzoor hazir hona, haathon mein nama-e-aamaal ka diya jana, neki badi ka hisaab lena, do pallon ke tarazu khaday hona, unmein aamaal tulna, kuch logon ka be hisaab bakhsha jana.

Rasoolullah Sallallahu Ta'aala Alayhi Wasallam ka Shafa'at Farmana, unki shafa'at se be ginti gunahgaaron ka naja'at paana, dozakh ki peeth par Pul Sirat rakhna, jiski dhaar talwar se zyada tez aur baal se badhkar bareek aur hazaron baras ki raah hai. Phir us par sab ka guzarna, kafiron ka kat kar Jahannam mein girna, Musalmanon ka apne aamaal ke muwafiq jald ya der mein utarna, Rasoolullah Sallallahu Ta'aala Alaihi Wasallam ko Hauz-e-Kausar ata hona jiska paani doodh se zyada safed aur shehad se zyada meetha hai, Musalmanon ka usse peena, phir kabhi pyas na lagna aur iske siwa jo khabrein Huzoor ne di hain sab haq hain. Jannat aur Dozakh do makaan hain, muddat se tayyar aur ab bhi mojood hain aur hamesha rahenge, unke liye kabhi fana nahi, jo unmein jaayenge kabhi na marenge, na Bahishtiyon ki ne'mat aur na Dozakhiyon ka azaab khatam ho. Aakhirat mein Musalmanon ko beshak Khuda ka deedaar hoga magar woh dekhna muqabla wa jehat wa rang wa kaifiyat se paak hoga. Is qadr imaan hai ke dekhenge, yeh nahi jaante kyun kar dekhenge. Khuda aankh mein samane ka nahi aur deedaar mein farq aane ka nahi. Allah naseeb farmaaye. Aameen.

Mutafarriq Mas'ale

Aadmi mar kar pathar nahi ho jata balki uski samajh-boojh khoob baaqi rehti hai. Qabr mein nekon ki rooh wa jism ko neamat milna aur

aur bado (gunahgar) ki jaan wa tan par azaab hona haq hai. Munkar Nakir ka sawaal haq hai. Karamat-e-Auliya haq hain. Koi wali kaise hi rutbe ka ho, Ambiya ki buzurgi ko nahi pahunchta, na koi banda us rutbe ko pahunchay ke shariat ke ahkaam us par se utar jayein. Be pairvi-e-shariat Khuda tak rasai nahi ho sakti. Ghair Khuda ko sajda agar ibadat ki niyyat se ho kufr hai, warna haraam. Ambiya Auliya ki qabr ko sajda bhi yahi hukm rakhta hai, aur ghair-e-Kaaba ka tawaaf rawa nahi. Namaz mein qiblah ki taraf munh karna farz, jo aur taraf munh karke namaz padhe aur jaaiz bataye ke Khuda ka munh har taraf hai, hum jidhar chahein namaz padhein, kafir hai.

Qur'an-o-Hadees mein baaz baatein aisi waaqe'a hui jinke ma'na samajhne mein aql aajiz hai, unhein mutashabihaat kehte hain, unmein hum apni taraf se gadhat banawat nahi karte balki un par waise hi imaan late hain aur unka matlab supurde-Khuda karte hain. Aur jo baatein unke siwa hain, unse wahi Ma'na murad hain, jo zahir mein samajh mein aate hain, unmein jhooti pher far karna be-imani. Murdaon ko zindon ki dua aur khairaat se nafa pahuchta hai aur Allah Ta'aala duaaon ka qabool karne wala aur haajaton ka rawa farmaane wala hai. Moula Ali ke baap Abu Talib kafir mare aur bila-ehtejaz aar wa hamiyaat, ba-wajood ma'rifat ke deen-e-Islam ikhtiyar na kiya. Bukhari wa Muslim ki Ahadees-e-Sahiha se kufr unka sabit hai magar sab kafiron mein azaab unka ahwan ajru-e-ahaadees wa muttafiq alaiha ki.

Aur Rasoolullah Sallallahu Ta'aala Alaihi Wasallam ke maa baap ko bura kehna rawa nahi ke hum Allah se ummeed-e-waasiq rakhte hain ke garcheh yeh ahd-e-nubuwwat-e-Islam se pehle mare zamana-e-fatrat mein, magar har-giz dozakh unhein na chhuegi. Namaz har Musalman ke peeche ho jaati hai agarcheh bad mazhabon aur fasiqon ke peeche makrooh hai. Mozon par masah durust hai. Imam Abu Hanifa, Imam Shafi'i, Imam Malik, Imam Ahmad chaaron Imam haq par thay, inhone Qur'an-o-Hadith mein am Shafi'i, Imam Malik, Imam Ahmad chaaron Imam haq par the, inhone Qur'an-o-Hadees mein

ghour karke deen ke masail nikaale aur ummat par aasani kar di. Aise logon ko Mujtahid kehte hain. In chaaron mein jiski pairvi kar lega shara'a par chalne ko kaafi hai. Kisi ko bura samajhna ya uske kisi mazhab se nafrat karna badi na-shukri, bhaari be-samajh ka kaam hai. Na yeh chahiye ke har taraf bhatakte phiro, ek ka daaman pakad lene mein kya harj hai. Mujtahid jab fikr karke mas'alah nikalta hai to usse kabhi galti bhi ho jaati hai magar woh us galti par bhi sawab paata hai.

Shariat se thattha aur uski tahqeer karna kufr hai, hansi ki raah se kufr ka murtakib hona bhi kufr hai. Jo koi nujoomi ya pandit ya rammal ki baaton par yaqeen laaye aur unhein ghaib ka haal jaan-ne wala bataye, kafir ho jaye. Khuda ki rehmat se bilkul na-ummeed ya uske ghazab se bilkul nidar ho jana kufr hai. Imaan khauf wa rija ke darmiyan hai. Aur jaan lo ke Khuda ka azaab sakht aur wahi bakhshne wala mehrbaan hai.

صَلَّى اللّٰهُ تَعَالٰى عَلَى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَآلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ
وَصَحْبِهِ الْمُكَرَّمِيْنَ أَجْمَعِيْنَ۔

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